The Bombay Guardian.

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WEEKLY REVIEW.

—Mr. Dadabhoy Rustomjee, we now understand, is the person who was employed in a Government office in the fort under the name of C. J. Dady. He left Bombay to be baptized, some years ago; was baptized at Aurungabad by Rev. Jas. Wilson, late of the C. M. S.; but on his return to Bombay does not appear to have connected himself with any missionary body, or to have associated with Native Christians. He obtained employment in the office above-mentioned, but forfeited it about a month ago in consequence of having overstaid his privilege leave.

—The Rev. G. T. Carruthers, Chaplain, Nagpore, has established at Chanda a Mission School with a European head-master and two Native Christian teachers. A circular regarding it, states as follows:

"A man named Pilbah, who is a kind of priest, and has two hundred followers, has been already convinced of the truths of the Gospel, and is now, by the advice of the missionary, engaged in teaching his own people. He has of his own accord begun to build a *little church, which will take him* two or three years to build; and is altogether acting with zeal. The missionary in his letter of the 11th of February writes:—'I am very glad to say that Pilbah quite understands Christianity, and is ready with his people for baptism. I think he teaches his people right in his exhortations to them. I gave him a few tracts to read to his people.'"

Until permanent arrangements are made, Mr. Carruthers will be glad to receive aid in behalf of this mission.

—The Bank of Bombay imposes on all its employés the necessity of subscribing to a Mutual Guarantee Fund, against which Fund, we understand, are to be charged any losses which the Bank may sustain through the dishonesty of any employé. The principle on which this Fund is based, we conceive to be most objectionable. Why should honest clerks be compelled to make good, embezzlements effected by the dishonest, and why should the careful be made accountable for the deficits of the careless? The Bank has no right whatever to throw such burdens upon its clerks. It seems to us an unworthy dodge. The clerks are compelled to subscribe on pain of dismissal, and some who are just able to support themselves on their salaries are, we fancy, at their wits' end to pay this additional tax. It appears, however, that they have all signed a paper approving of the Fund.

—A Magdalen Asylum is to be opened at Calcutta under the care of the Nuns of the Holy Cross. An Asylum for fallen women is very much needed in Bombay, but we object to the name of Magdalen in connection with such institutions. It is an unpardonable blunder to suppose that Mary Magdalene belonged to the class above-mentioned.

—We have much pleasure in announcing the return from England of the Rev. T. K. Weatherhead, of the C. M. S., with Mrs. W., by the steamer yesterday. He will resume the ministerial work connected with the Girgaum Church. Mr. and Mrs. W. return with health greatly improved.

—A correspondent writes to us in high commendation of the views expressed by the writer of some articles in a contemporary on Secular Education and Christianity. Instead of publishing the letter, we extract a large portion of the article in question.

A very interesting discovery has been made at Jerusalem. M. Clermont-Ganneau, connected with the French Consulate at that place, has found a slab bearing a Greek inscription, which belonged to the temple in Jerusalem, and which was doubtless there at the time when our Lord frequented it. The inscription is to the effect 'that no foreigner (*μηθένα αλλογενη*) might pass within the *tryphaktos* (balustrade) which surrounded the temple, or within the *peribolon* (enclosure), and that any one who might be caught doing so, would have only himself to blame for the death which would overtake him.' Josephus says that such inscriptions were placed at intervals all along the balustrade which separated the court of the Gentiles from the interior, some of them being in Greek, others in Latin. Here then is a genuine relic of the temple of Herod, a slab and an inscription on which the eye of Jesus of Nazareth often rested, awakening in him thoughts of the time when the middle wall of partition would be broken down.

The Bengal Christian Association has celebrated its third anniversary. This is an association of Native Christians. Nine lectures are reported to have been delivered in the year, some in Bengali, others in English. The *Bengal Christian Herald* has been converted into a weekly. Mr. Daniel Ghosh has taken in hand to meet all pecuniary responsibilities connected with the printing of this paper for the next three years. The Committee have resolved that the ages of 21 and 18 be recommended as the minimum ages at which Native Christian marriages can take place without the consent of parents and guardians, 'but that there should be a uniform law for all Christians.' It is proposed to undertake Missionary work on an indigenous basis.

The remarkable speech which Bishop Strossmayer delivered before the Œcumenical Council last year, when the dogma of the Pope's Infallibility was under discussion, has lately been published, not only in Latin but in Italian. An English translation of portions of it appeared in America about three months ago, and more recently the English *Guardian* has published it in full. Our readers may remember that Dr. Cumming asked permission to appear before the Council, and did not get it; they may also remember that much prayer was offered that God would confound the counsels of these men, or in some way glorify himself by means of this Council. Well, if Protestants had been free to send the best and boldest of all their ministers, they could not have found a man capable of delivering a more powerful Protest against the course of the Pope and his clergy, a more terrible and withering denunciation of the great features of Papal religion, than that which fell from the lips of Bishop Strossmayer. Cries of heretic, protestant, and the like were hurled against him by hundreds of his auditors; in vain; nothing could hinder him from proceeding to the very last word of his long harangue; and one can scarcely resist the impression that a spirit greater than his own was speaking by him, and compelling men to listen. We take the following brief outline of the discourse from the *Freeman*:

"'Penetrated with the feeling of responsibility of which God will demand of me an account, I have set myself to study, with the most serious attention, writings of the Old and New Testament, and I have asked these venerable monuments of truth to make me know if the Holy Pontiff who presides there is truly the successor of St. Peter. . . . I have, then, opened these sacred pages. Well, shall I dare to say it? I have found nothing, either near or far, which sanctions the opinions of the Ultramontanes. And, still more, to my very great surprise I find no question, in the apostolic days, of a Pope successor to St. Peter and Vicar of Jesus Christ, no more than of Mahomet, who did not then exist. You, Monsignor Manning, will say I blaspheme; you, Monsignor Pie, that I am mad. No, Monsignori, I do not blaspheme, and I am not mad. Now, having read the whole New Testament, I declare before God, with my hand raised to that great Crucifix, that I have found no trace of the Papacy as it exists at this moment. . . . . Reading, then, the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the Apostles, his fellow-workers.' He goes on to say that Christ forbade his disciples to exercise lordship or have authority over the faithful, like the kings of the Gentiles; that it would have been as strange a thing to send Peter and John to Samaria, if Peter had been Pope in the modern sense, as it would be to send Pio Nono now on a mission to the East; that Peter did not summon the council at Jerusalem nor have any special authority in it; that St. Paul, whose authority cannot be doubted, says that the Church is built, not on Peter, but on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. He stated that Scaliger, one of the most learned of men, had doubted whether Peter was ever at Rome. Being saluted here with the cries—'Shut his mouth!'; 'Make him come down from the pulpit!' he said: 'My venerable friends, we have a dictator, before whom we, even his holiness Pius IX., must prostrate ourselves and be silent. This dictator is history. This is not like a legend, which can be made as the potter makes his clay, but is like a diamond, which cuts on the glass words which cannot be cancelled.' Further on he said: 'Finding no trace of the Papacy in the days of the Apostles, I said to myself I shall find what I am in search of in the annals of the Church. Well, I say it frankly, I have sought for a Pope in the first four centuries, and I have not found him.' He showed by quotation that St. Augustine and

all the early fathers considered the rock on which the Church was built '*super petram*,' in the famous passage used by Rome, not to be Peter, but the confession of faith of the apostle. He continued, 'I conclude victoriously with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter, and that the Bishops of Rome did not become sovereigns of the Church but only by confiscating, one by one, all the rights of the Episcopate.' (Voices : 'Silence, impudent Protestant; silence!') After describing the infamous characters of many of the Popes, he asked if they could decree their infallibility, and 'maintain that avaricious, incestuous, murdering, simoniacal Popes have been vicars of Jesus Christ. Oh! venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas; it would be to throw dirt in His face.' He stated, amidst great outcries, that, if expelled, he and others would go before the world preaching 'none other than Jesus Christ and Him crucified;' they would 'conquer through the preaching of the folly of the cross.' He, in conclusion, warned them against going further on the odious and ridiculous incline on which they had placed themselves, and called on them to save the Church from the shipwreck which threatened her, asking from the Holy Scriptures alone for the rule of faith which they ought to believe and profess."

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PAUL IN THESSALONICA. XIII.

These epistles are just saturated with the kind of testimony we have indicated. Any one can see, in any and every part of these two letters, that nothing was further from the writer's mind than the furnishing of testimony. He has no thought of others. He writes the first, out of his great solicitude that the converts may not fall back from the attainments made, may keep in mind his instructions, and not sustain damage through his removal from them; we see in it just the relations that existed between those Christians and himself; in every line there are the marks of a perfect sincerity. And the second letter was written because something in the first had not been rightly understood by them. There is no thought anywhere of such a thing as furnishing testimony for generations to come. Therefore it is that his testimony is so satisfactory, so irresistible. An attempt was made a year or two ago in Paris and London to pass off certain letters as having been written by Sir Isaac Newton; the party who offered them to the public had prepared himself by years of research and study to make them seem genuine; but the forgery was detected almost immediately. But letters written by Newton to a contemporary on scientific subjects may be imitated with comparative ease; the difficulties in the case before us are simply stupendous. They who deny that these epistles were written by Paul and in the first century, deny that we have any epistles written by Paul, and assign a much later period for the spread of Christianity. It is a small thing that letters written by Newton should remain unknown to the public; imagine them written to a public body, and to contain a code by which that body were to be guided, and to indicate a line of conduct to be pursued by them relatively to the surrounding population, and the means of perpetuating their own existence; how ridiculous to suppose that in the next generation there would not be a single person in the world having the slightest knowledge of these letters, and that they could then be received as genuine.

It is very true that there are and always have been people in the world, capable of what they call a pious fraud, sacrificing truth in the desire to promote an end which they believe to be good. They show very plainly that they do not know the word of God, or Him who is revealed therein, and it is impossible that any one who candidly examines these epistles of the apostles, should for a moment be able to entertain the idea that there was the slightest correspondence between the state of mind just indicated and that of the apostles. These sacred writers write, if ever men wrote, without disguise; with a perfect consecration to truth; with the assurance that they had no interest apart from the truth; with a desire to hold up to odium every thing like Jesuitry. These are men of transparent characters; though the letters are written to churches, to public bodies, there is in them a freedom as great as we find in the confidential letters of intimate friends. There is no putting on of humility; no studied air of self-abnegation, as we see in certain religious orders; but perfect naturalness; a readiness even to say things to their own credit, when the interest of truth requires it; and a still greater readiness to say things to their own discredit, but still only when some sufficient reason appears for it. For example, in Corinthians, Paul is obliged to set himself right with that church, relating to certain disparaging things which had been said about him; so he speaks of the signs of an apostle wrought among them, of his disinterestedness, of his extraordinary sufferings in the ministry of the Gospel, and of visions and revelations he had had; but he does it with an air of undisguised vexation, calling himself a fool and a boaster, and bidding them take shame to themselves, for having compelled him to touch upon such subjects. Like every true preacher of the Gospel, he is desirous that there should be no hindrance to the spread of the Gospel; but, unlike many preachers of the Gospel, he is sternly opposed to any thing like the glorification of himself, Paul. It would have been very easy for him, by a few touches and a few omissions, to present himself as a hero to the church of Christ; it was not necessary for him to say that when he came to Corinth it was in weakness, and in fear and in much trembling; or that his bodily presence was thought to be weak, and his speech contemptible. If any man is disposed to glorify Paul, the best remedy is for him to read Paul's writings very carefully and yield himself thoroughly to their teachings. The result will be that he will greatly admire the grace of God bestowed on Paul, and will be encouraged to seek that grace for himself; there will be no tendency to hero-worship.

We seek to bring forward these evidences of the truth of Scriptures, but do not for a moment forget that there are proofs incomparably stronger than any indirect ones in the Scripture itself. But to whom is the Scripture self-evidencing? Jesus tells us; addressing the Father he says, 'I thank thee, oh Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes.' They who are puffed up with the idea of their own intellectual attainments, and are more intent upon establishing their own superiority to others, than upon ascertaining the will of God, and who are naturally prejudiced against any thing that begins by assailing their self-complacency and self-confidence, they lose much. Precious truth that the humble appropriates without any difficulty, is hid to them. They have to fight their way through many difficulties to a hesitating recognition of the truth of these epistles; but the simple believer takes it to his heart at once and receives such blessing, such illumination, such moral strength, such support in the battle of life, such sublime and unwavering hope, as immeasurably surpass in value all the acquisitions of the wise and prudent.

(*Conclusion of these papers.*)

IS CHRISTIANITY A FAILURE?

There is a paper called the *Indian Observer*, from which we have seen extracts lately, and one of these runs as follows:

"The causes of modern scepticism are not, as most people suppose, to be looked for in the speculations of Darwin, or geological researches of a character hostile to the Jewish cosmogony; nor even in the destructive criticism of German philologists and theologians. These have helped perhaps, but they would have been powerless had they worked alone. The true cause is, that Christianity, having been allowed nineteen hundred years to carry out its programme, has failed to do so. It came to bring peace upon earth and good will among men, and it has brought neither the one nor the other."

We join issue at once with the writer of the above. We deny that Christianity has failed to carry out its programme. If Christianity had professed at the outset that men would in the presence of it lay aside their idolatries and mythologies, their enmities and alienations, their depraved tastes and evil habits, and won by the beauty of its doctrines and precepts would hasten to swell the ranks of its true votaries, and millennial days speedily take possession of the whole earth, then indeed the *Observer* might talk in this style. Or if Christianity had ceased to hold up her high standard among men, to witness for the one God and the one sacrifice for sins, and the open door for all, and the coming day of judgment, then might men talk of her failure. Or if any poor sinner, coming with a broken and a contrite heart in the name of Jesus to the throne of grace, had failed to find a response, then might such language be justifiable. In a day when there is a far wider diffusion of the Scriptures than ever before, when Christian missionaries have gone into all lands and published the Gospel in hundreds of languages, and when the presence of Christianity as a faithful and uncompromising witness is felt every where, it is rather absurd for any one to speak in this way. The offer made by the god of this world to Jesus of Nazareth, of all the kingdoms of the world and their glory, would he but yield obeisance to him and let his plans be modified by him, would have probably been fulfilled if the condition had been accepted. That tempter has given good evidence that he knows how to make the nations of the earth bow the knee before the men of his choice; and we may well believe that a corruption of Christianity might have been devised that would have met the wishes and tastes of men and obtained all but universal prevalence. But Christ came a Light into the world; the light shineth in darkness; men love darkness rather than light because their deeds are evil. He came not to send peace, but a sword; peace indeed to those who believe on him and confess him; but wrath on the part of others who deeply resent its declarations concerning their moral ruin and utter helplessness, and who are

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wedded, heart and soul, to things which it prohibits.

The *Observer* thus continues:

"The Christianity of the modern Christian is something he puts on upon Sundays, together with his Sunday clothes. All through the week he remains, 'if a man were to speak truly, little better than one of the wicked.' Even the Pope—the Holy Father of the universe—when occasion requires it, is quite willing to be conducted back to a temporal throne upon French and Austrian bayonets, reeking with the blood of his subjects. At this very moment, a great part of Christendom would rejoice to see Frenchmen and Italians cutting each other into pieces, if only the Pope might thereby be a king again. We do not wish to condemn them for this; we only point out that such a spectacle is not calculated to convince the unbelievers that Christianity is synonymous with 'peace on earth, and good will among men.'"

Why not say that Mahomedanism is Christianity? It accepts the Old and New Testaments, it speaks honourably of Hazarat Isa; only it neutralizes the great teachings of the Bible by its added Koran. Well and what else does Romanism? It professes to recognize the truth of the Scriptures, but withholds them, and neutralizes, often negatives them, by its traditions. The Virgin Mary is an incomparably more agreeable object than Mahomet, but in the matter of man's salvation one is just as helpless, just us rejectible as the other. Christianity knows nothing of any Pope, any Vicar of Christ, and is no way responsible for the deficiencies and delinquencies of Romanism. On the other hand clear prophecies of both Romanism and of Mahomedanism, denouncing both, are found in the Scriptures.

Our Lord uttered a good many parables relating to the kingdom of God, prophetical parables, delineating the future fortunes of the Gospel. One or two of these simply predict the growth of the church; from small beginnings it should spread till it overspread the world. In these there is nothing said of the period to elapse, or of the vicissitudes to be encountered. Others tell us something of intermediate occurrences: the parable of the Sower, that of the Tares and the Wheat, that of the Net, that of the Talents; these and others point to a very mixed condition of things; and the one solitary point in which all seem to agree is that there is no extinction of Christian testimony to be witnessed, but that the church, a company of faithful believers, one in heart and sentiment, if not corporately, shall continue to exist, after some fashion, in the desert, in sackcloth, shall continue to exist through the ages, supplying martyrs whenever the world demanded them. Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it; but that gate is still open in A.D. 1871, and the invitation to enter is probably proclaimed to manifold the number that heard it in any former century.

The *Observer* goes on to say a good word for the Communists, maddened by the oppression of the capitalist, who does not employ men, but hands; and adds:

"And then we wonder that the 'hand' hates the capitalist, and refuses to believe in God. We are aware, of course, that no one man is responsible for this state of things; that we have entered into it as a heritage handed down to us from the past; that there is, with all its defects, a vast amount of excellence in the present order of society; that to a certainty the Communist ideal would in practice fade away like the baseless fabric of a vision, but we wish to show that the malcontents and sceptics are not so utterly without standing ground as many respectable people appear to think. If Christianity can make no better a world than this, it does not seem strange to us that people should be found rash enough to deny its divine origin."

That the poor *proletaires* of France should imagine that the religion shown them by the priests is Christianity, is excusable; but that one who writes amidst the light of a land where an open Bible is within every man's reach, should identify the Gospel of Christ with a religion which pronounced Protestantism something too hideous to be suffered in France and drove it out by dragonnades and Bartholomew massacres, is, we think, all but unpardonable. Because something that waged implacable war upon the Gospel, has failed to satisfy the people of Paris, therefore Christianity is responsible for this failure, is a mode of reasoning that recals the fable of the wolf and the lamb.

Peter tells us that in the latter days scoffers shall come saying, 'Where is the promise of his coming? for, since the fathers fell asleep, all things continue as they were from the beginning.' And Peter replies beforehand: 'With the Lord one day is as 1,000 years and 1,000 years as one day, and he willeth not that any should perish but that all should come to repentance.' The honour of God is secured by the continual protest which the Gospel makes against the disobedient, and by the standing offer of life to all that repent. And the Gospel can reply to malcontents, in the language of the Redeemer, 'How often would I have gathered you as a hen her brood, but YE WOULD NOT.'

WHAT IS TRUTH?

We would see Jesus. (JOHN xii. 21.) These proselytes wished for a private interview: they probably found it difficult to approach him, surrounded as he was by Jews who rather looked down upon them. Happy are they in whose hearts such a desire has sprung up, and who are willing to take the necessary pains to have it gratified.

The hour is come that the Son of Man should be glorified. (23.) Jesus walked by faith and not by sight, and perceived in this incident an intimation that the time was come for the Gospel to be preached to the Gentiles. Of what avail would it be to those Greeks to see and converse with Jesus if on the third day thence they should see him crucified between thieves and be stripped of their new hopes? They must wait a few days.

If it die it bringeth forth much fruit. (24.) The seed does die; it has no further existence as a seed; search for it and it is not; it is annihilated; the particles composing it exist of course; the living germ that makes its escape from the dying seed comes up as a plant and brings forth much fruit. So I, Jesus, must die and rise again, and then shall there be much fruit, among Jews, proselytes and heathen throughout the world. So Jesus hastens to the cross that he may meet the Greeks who desire to see him.

He that loveth his life shall lose it. (25.) But even after my resurrection, there will be formidable obstacles between me and those who wish to see me; the wrath of man will come between, threatening death to those who believe on me; and he that cometh unto me must be ready to forsake all that he loves, even his life.

He that hateth his life in this world shall keep it unto life eternal. Treats it as though it were of no account in comparison with the life that Christ gives. He that has this new life will be taken up with it, and will feel that his own old life is insignificant in comparison, and will treat it as though he hated it, exposing it to danger and loss without compunction because of the demands of the higher life. Often, when a man has been entering the narrow path there have been friends to say to him, What! do you mean to destroy yourself? Are you mad? do you hate your own life that you are in such haste to get rid of it? Do you hate your parents, family, brethren, friends, that you go out of your way to inflict deadly pain on them? And the early Christians were represented by the historians of the period as being enemies to themselves and to all mankind. What the Christian hates is simply the path of disobedience; that is the path in which the many walk and they will not allow any to leave it if they can hinder it; so the determination to leave that path looks like hatred of those that pursue that path and of his own life.

If any man serve me, let him follow me. (26.) The only way in which we can serve Christ is to follow him. This lays the axe at the root of a good many notions that pass for Christianity in these days. True religion is the religion that Christ practised: testimony against the worldly and worldly religion; consecration to the good of mankind; faithful expression of the will of God in words and acts; renunciation of the honour that cometh from man; a life of faith.

Where I am there shall my servant be. It shall not be in vain to try to follow him; he will give his Holy Spirit and satisfy all our need; he will be with us in the valley of humiliation; and we shall be with him on the heights of Beulah. And where Christ stood in the regard of the Father there shall the believer be, even in this world; and the reward of Christ shall be the reward of his servant; joint-heir.

If any man serve me him will my Father honour. Not perhaps by giving him honour among men, honour even in the church, a bishopric or any thing of that sort; but by giving the assurance of his own love and by making him like unto Christ, and by recognition in the last day.

Now is my soul troubled. (27.) He had just said: Now is the Son of Man to be glorified. A person descending a hill to climb another over against him, may look at the gardens on the desired summit and catch a distant glimpse of forms waiting there to welcome him, and his countenance be full of joy; or beginning to descend he may look at the dusk and dangerous wood that separates the hills, and hear the distant howling of wild beasts, and his heart may be troubled, though perhaps not unnerved.

Shall I say, Father, save me from this hour? Not so, for he had come into this world expressly to meet this hour. The prince of this world already began to whisper suggestively, Say, save me. This little word is all that is needed. The Father will hasten to save his beloved Son from shame and spitting and contumely and mockery, and an open and disgraceful failure. All thy disciples and friends and half-avowed adherents in whom there is the beginning of precious faith, will share in thy ruin; thy death will be the dragging down of thousands from a place of lofty hope to a pit of misery and confusion. Shall the vilest of men lay hold upon thy person and strip thee naked, and hold thee up as an object of derision to the multitude between thieves? Say, save me, and all shall be well, and thy very enemies shall be made to humble themselves before me. Take to thee the glory that belongs to thee as the Son of God. There is a much more direct and much safer route to yonder celestial gardens where thy friends are waiting for thee, than through this dusky and frightful wood. But shall I say, Save me, I the Saviour of the world? No.

Father, glorify thy name. (28.) Thy name is Father and thy name is Love, and it is enough that thy name shall be glorified through the momentary degradation and eclipse of mine. Glorify thy name, even though it be in a way that shall seem for a season like the extinction of the glory of thy name, like the disowning of Him in whom is all the fulness of thy name, whose life has been the crowning revelation of thee. Can anything more fatally condemn the character of any being than that he should hate the Lord Jesus Christ? Yet the Father is to join himself as it were to those who are pursuing Jesus to death, and prosper them beyond the expectation of their heart. Nevertheless, Father, glorify thy name.

I have both glorified it, and will glorify it again. In the life and ministry of Jesus the Godhead had been revealed as never before; in his death and resurrection there should be a still higher revelation of the divine perfections. They that walk in the very path of God shall receive testimony from on high, and at the moment when it is most needed.

An angel spake to him. (29.) The Pharisees had asked from him a sign from heaven. Here was such a sign. A voice of thunder from the skies, yet a voice of friendliness, bearing God's testimony to the past and the future of the life of Jesus. God had spoken under the old dispensation through angels, and the people supposed this to be the voice of an angel.

Now is the judgment of this world; now shall the prince of this world be cast out. (31.) When fire came down from heaven on Mount Carmel in

answer to the appeal of Elijah, there was a judgment of this world as represented by the followers of Baal; heaven pronounced a sentence of utter condemnation upon them in bearing testimony to Elijah. So by the resurrection of the crucified Jesus, heaven would now declare its condemnation of the world combined against Jesus. The Prince of this world, to make his trial as complete as possible, brought all classes together in a league to vilify and destroy Jesus; Sadducees, Pharisees, Herodians, sinners of the people, Pilate, Herod, the high-priest, Roman soldiers. This only served to make more signal the triumph of Jesus when, by raising him from the dead, God bore testimony that this was indeed the Christ, the Son of God, the Saviour of the world. The prince of this world was to be overthrown so far that the Gospel might be preached with power among Jews and Gentiles, and a holy people gathered out of all nations into one fold. The great power of the Prince of this world is in keeping men back from the throne of God's grace, by false representations both of God and man. The resurrection of Jesus was God's testimony to Christ's doctrine, and enabled men in the strength of Christ's invitations and promises to approach the mercy-seat with confidence.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—I will allow that it would be in accordance with the New Testament use of the *words*, if we called our Bishops, Angels, and our Priests, Bishops, Overseers, Presbyters, or Elders. You will allow that Timothy and Titus had authority to ordain; and, after ordination, to rule and govern, reward or punish, those whom they had ordained. If we are agreed so far, what does it matter whether we use the word Bishop in its New Testament meaning, or in that which the Church has given it for many hundred years, thinking it more suitable than Apostle or Angel, and finding it needless to have two names for the second order of the Ministry? Will you permit me to ask whether you would take the opinion of a Daruwalla as to the best and strongest argument in favour of Teetotalism? I suppose what you mean by Exclusivism is the belief that there is a Catholic Church, and that those who are separate from it are living in the sin of Schism.

MISRI.

[We believe in the Holy Catholic Church, consisting of all those who 'confess with their mouth the Lord Jesus, and believe in their heart that God hath raised him from the dead,' however they may differ on points not fundamental and in whatever denominations they may be distributed. Exclusivism refuses to recognize any but those who belong to our communion or to communions closely resembling it. The dram-seller of our correspondent represents, we suppose, the dissenter, and the argument seems to be that the Established Churchman can judge impartially what the Bible teaches, but that the unfortunate dissenter cannot. How about those who hail from countries where there is no Established Church? As God has promised His Spirit to those who ask him, we have a good hope that even the dissenter may come to the understanding of the Scriptures. We do not think it would be in accordance with New Testament usage 'to call our Bishops, Angels,' for the reason, among others, stated in our remarks on the angels of the seven Churches. These Angels were either messengers of the churches, commissioned to carry back these letters, or if bishops the rule of each of them was restricted to a single town, a single church. They are merely mentioned in the superscriptions, the letters themselves being addressed to the whole body of church-members. *Misri*, writing in the *Times of India*, says: "I believe in the Holy Catholic Church; and one of the most ancient rules of that Church is that those who are not in communion with the Bishop of the Diocese, are schismatics." A more ancient rule might perhaps have been found. Dean Stanley, in a recent Lecture, made mention of a dream that John Wesley is said to have had, in which he found himself inquiring at heaven's gate as to the constituency of the redeemed, what denominations they embraced, and in what proportions. 'We know nothing here,' was the reply, 'of any of the names you have mentioned. The only name of which we know anything here is "Christians." We are all Christians here, and of those we have a great multitude (which no man can number), of all nations, and kindreds, and peoples, and tongues.' That is the truth (proceeds the Dean) which we shall have to learn hereafter about the name Christian; it may be as well for us to learn it here. It includes, and comprises, and overrides all the others by which men have been divided, because it is the name derived from Him to whom they all look, from whom they are all descended, in whom they all live.—ED. *B. G.*]

Epitome of News.

SATURDAY, AUGUST 5, 1871.

—H. H. Maharajah Scindia arrived in Bombay yesterday.

—Heavy floods have made the B. B. & C. I. Railway impassable beyond Baroda.

—We regret to notice the death, at Simla, on the 30th ultimo, of the Rev. S. Carter, Church Missionary Society.

—The *Peiho* was so injured by collision with the *Diomed* near Aden, that she had to return to Marseilles.

—Two men have died from burns received at a fire in Dhobi Talao.

MONDAY, AUGUST 7.

—Rev. Geo. Kerry describes in the *Friend of India* a visit to Juggernauth, at Pooree: "I could only feel a sad interest in the senseless ceremony in honour of an unsightly painted block of wood, which the pilgrims, at least most of them, regard as their God, the Lord of the Universe. I was particularly struck with the apparent sincerity of belief of numbers of the people, that the image which was to be placed on the car was really God. Ordinarily it has seemed to me that priests and people alike in Bengal have little reverential faith in idols, but here it was different. I cannot say much for the priests on this score, they did little which was calculated to awaken faith and reverence, but large numbers of the people in answer to our questionings, said with seriousness, and with an accent of conviction such as I have rarely seen among this people, that their God was really in the image, which they soon expected to see on the car. They knew indeed quite well that the image was made of the wood of a Neemtree, but God was in it, and when they saw *it* they believed they saw God, and 'therein found salvation.' For the sake of obtaining this sight the multitudes had left their distant homes and undertaken the long and toilsome journey of hundreds of miles, some had come from the far Punjaub and others from Sylhet. A large number of the pilgrims to Pooree consist of Boiragis, some of whom make a prolonged stay in the town; for their accommodation, there are richly-endowed muths, something like monasteries, but some of the Boiragis seem to take up their abode in the open air. They are horribly disgusting in their appearance, going about in all directions almost in a state of nudity, with body and face smeared with ashes, or some more filthy substance.

"This year a tax has been imposed, which the pilgrims will in future have to pay indirectly. The tax is in the first instance levied on the lodging house keepers, who must pay at fixed rates per head for the largest number of pilgrims lodged at any one time. The money thus raised is to be expended in the sanitation of the town, and will doubtless be the means of saving many lives. Every lodging-house-keeper has to take out a license for receiving a certain number of lodgers, which number he must not exceed without an additional license, and that will not be given unless the licensing officer is satisfied that the space available for the accommodation of lodgers is sufficient without detriment to health."

—*Bombay Gazette*: "We hear, with some surprise, that it is probable the scheme for creating a new Port Trust for Bombay will be for the present abandoned, and that the Elphinstone property will be left under the management of Public Works officers. The land estate will, it is understood, be gradually disposed of, and the first sales are expected to take place in October. The new Municipal Bill will be brought forward at the next meeting of the Legislative Council, and pushed forward as quickly as possible."

—Australian News: The quartz mines at Sandhurst are yielding remarkably well. The Royal Society, Victoria, are making arrangements to despatch an expedition to the north of the continent to witness the solar eclipse in December.

In Fiji, King Thakombau has formed a Ministry, four members of which are Europeans.

—*Bombay Gazette*: "On 7th July the Ameer sent Syed Noor Mahomed Shah, Shah Murd Khan, and Meer Akbar Ahmed Khan, to Sirdar Mahomed Yacoob Khan, casting on Yakoob Khan the blame of 'the misfortune or ruin of the family, the murder of Sirdar Futteh Mahomed Khan, his son, and other valuable officers of the army; the ruination of the kingdom, treasury, and the army;' but offering to abdicate in his favour. Sirdar Yacoob Khan replied with fresh expressions of penitence, and said he had no desire for power, but would be content if he were forgiven and allowed to remain with the Ameer."

—Arrangements have been made for a line of steamers from London to the Persian Gulf *vid* Bombay and Kurrachee.

—Rain-fall in the Fort up to Saturday, 28 inches.

—W. S. Sherry, who killed Hodson at Beypoor in a fight with fists, has been acquitted, on the ground that Hodson's spleen would not have been ruptured if it had not been previously diseased.

—The Calcutta University have excluded Persian from the higher examination.

—*Times of India*: "The persecution of the butchers by the Sikhs has certainly arrived at a pitch that requires to be put down with a strong hand, when the last case we hear of is the murder of a butcher by a Sikh fanatic within the walls of the Lahore Central Jail."

—*Daily News*, July 18: "It is impossible not to sympathise with the object Dr. Dalrymple had in view yesterday. Habitual drunkards are objects as much of pity as of reprobation, and the State, instead of fining them five shillings when they are drunk in the streets, would do better to help them to a cure. The craving of the system to which such unfortunates yield is now recognised as a disease; and a disease which is quite capable of cure. Of course a man under the dominion of a diseased stomach and nervous system is as much insane as one with a diseased brain; and it is perfectly just to demand that he should be prevented from squandering his resources and reducing his family to helpless misery, just as other madmen are. The difficulty is, as Mr. Bruce put it, to know how to define an habitual drunkard, and how to decide when the vice has gone so far as really to be diseased—when in fact the victim is no longer accountable for his actions. A select committee of the House of Commons could not engage in a more important or more valuable inquiry, and the promise of such a committee next session will be received with general approval. But is not the law already sufficient to meet these cases? Does not the absence of self-control, when it makes a man no longer accountable for his actions, amount legally to insanity? If so, what more can a select committee suggest, or Dr. Dalrymple require?"

—*Star of India*: "Native writers belong decidedly to the feudal party, if they have any creed at all, and they have no sympathy as yet with the million. The latest evidence of this is found in the columns of the *Hindoo Patriot*, in an article on the Permanent Settlement in Bengal. That paper is always ably conducted, but it is curious to observe the extremely exclusive character of its opinions upon that really most scandalous act of Governmental power. We are told that the treatment which the Zemindars are now receiving at the hands of the Government of India is absolutely injurious to the welfare of the Indian Empire. These highly privileged and State-enriched persons have petitioned Parliament against the Road Cess, and it is declared, with all the power that such injured innocence can command, that to impose upon them the road cess is a breach of a solemn engagement made by the British Government eighty years ago."

—*Witness*, (Lucknow): "The progressive Brahmos want a marriage law in accordance with their faith, while the other party wish to compel them to observe the ritual of heathenism. This, we believe, is the gist of the question at issue, and it is sheer injustice for Mr. Stephen to prolong such a discussion a single day longer than is necessary. The progressive Brahmos are entitled to the law, and the other party can please themselves as to how far they shall avail themselves of its provisions."

—Same: "During the past fortnight an interesting public discussion took place at Moradabad, between the Methodist missionaries on the one hand, and a Delhi moulvie, supported by a half dozen Moradabad moulvis on the other. Large audiences collected to hear the debates, which were held in the Mission school house. Such discussions do more good to the Hindoos and a limited number of Mahomedans who listen, than to the participants. The discussion ended by the withdrawal of the Mahomedans. We respect the patience of a man who can carry on a protracted debate with Mahomedans of the ordinary Moulvie type. The questions involved are mostly worn threadbare, and the Moulvis are seldom scrupulous, and never well informed. We believe, contrary to the general opinion, that Mahomedanism is no more

able to withstand the enlightenment of modern education than Hindooism. None but men grossly ignorant of all European science and literature, can long believe in the popular Mahomedanism of the day."

—*Irish Church Advocate;* Revision of the Prayer Book: "It remains to be seen whether their lordships of the Episcopal Bench can so far run counter to the current of their own sentiments, as to sanction such a measure of revision as will satisfy the rightful demands of the clergy and laity of the Church. The Archbishops of Armagh and Dublin, and the Bishop of Derry, publicly declared that if those sentences of the ordination service, which seem to assert the power of the bishop to communicate the Holy Ghost, by the laying on of his hands, and to invest the minister with authority to forgive sins, were removed from the revised ordinal—they would not use it—although it is not only asserted, but proved in the report of Master Brooke's Committee, that this high assumption of Episcopal power is not to be found in any of the ancient ordinals, and that it was first introduced into the Roman ordinal in the twelfth century, during the prevalence of a 'darkness which might be felt.' It is hard to imagine how such sticklers for one of the grossest of mediæval corruptions, underlying the whole system of sacerdotalism and sacramentalism, can constrain themselves to recommend such a revision of our Prayer-Book as will meet the convictions of those whose estimate of right and wrong is regulated by the standard of Holy Scripture."

—*Witness:* "An unusual interest is manifested by the Mahomedans at Roy Bareilly. Two men, one a teacher, and the other a pupil of the Government school, preach in the bazaar nearly every evening, usually at a short distance from the Christian preachers."

—There is a very white little girl at Ajmere, and some people say she must be of European birth, though Mahomedans claim her as theirs. The *Bengal Christian Herald* says: "A Mahomedan who calls her his relative told me that 500 evidences could be brought who were present, and witnessed the child's birth, and would swear to having seen her born." Why not 1,000? The idea of 500 witnesses of the birth of a child is something portentous.

—The *Globe:* "Gentlemen who 'can resist everything except temptation,' are advised to turn their eyes away from a long and elaborate advertisement, which at present occupies more than a column of several country papers. The advertisers are 'systematic Turf investors,' who declare that 'a loss has never occurred to followers of their system,' and who 'guarantee to hold the investor against loss of even a fractional part of capital employed.' These gentlemen tabulate their previous achievements in the following style:—

RESULTS OF INVESTMENTS AT NEWMARKET JULY MEETINGS.

Stake deposited.			Net Winnings.
Each Investor of £10	Season 1866	realised	£120
„ „ £15	„ 1867	„	£227
„ „ £25	„ 1868	„	£486
„ „ £50	„ 1869	„	£598 15*s.*
„ „ £100	„ 1870	„	£1,300

And this season we honestly believe the investments will prove Equally Remunerative to the investor."

Tuesday, August 8.

—"In Khunderow's time, a sort of house-tax was levied in the name of 'municipal reform' from every owner of a house; and this pressed most heavily upon the poorer classes, as well on account of its being out of all proportion to their means, as also because of the extortionate manner in which those dues were recovered by the authorities. H. H. Mulharrow ordered this to be put a stop to, (directly the proclamation, or the state 'Doovahi' was issued in his name), and he caused the sums recovered for that month as house-taxes to be refunded to the owners, and has sanctioned the expenditure consequent on the municipal improvements to be defrayed from the state exchequer: so grateful have been the people, that they consider this conduct of Mulharrow towards them as an auspicious beginning, and associate it with their future happiness. At the time when the 'pregnancy question,' had not determined itself, and the mind of H. H. Mulharrow and those of his Kamdars were in a state of uncertainty, it was natural to apprehend that no great reform in the administration would take place. And yet credit is due to H. H. for having done much in that way in the improvement of the constitution and laws, at least as much as he could possibly have done under the circumstances. English, Marathi, and Gujarathi schools were established by him during the interregnum, with other similar works of utility. Now that a daughter is born to Khunderow's Ranee and the mind of H. H. is relieved of its worst apprehensions on this score, H. H. intends devoting his attention to the introduction of the most important and long needed reforms in his state; and it is devoutly to be hoped that ere long the state of his administration, and of his people will have improved greatly in comparison with times past."

—*Indian Mirror:* "The distinguished success of the three Bengalee candidates for the Indian Civil Service at the Final Examination must create the best of impressions as to the capabilities of the Bengalees, even on their worst enemies. We hope that when these young gentlemen return to this country, a fitting public reception will be accorded to them by our countrymen. To compete successfully with forty-five Englishmen on their own soil, and in their own language, is one of the hardest trials to which the natives of India may be subjected; and to occupy such high places as second and fourth in the list of successful candidates, numbering in all forty-eight, is no little credit to the young Native Civilians."

—*Saturday Review:* "Dr. Sandwith, in the *Fortnightly Review*, prefaces by the statement that he is not the apologist of the Commune a sympathizing apology for its conduct, and more especially for the murder of the Archbishop of Paris and his companions. It seems that the chiefs of the Paris insurrection have been unjustly charged with poverty and with meanness of social position; 'yet Paul Meurice, who is now either in the dungeons of Versailles or in the grave, was famous for his elegant and sumptuous hospitality, even in a city of luxury and elegance; and sundry others could be quoted like unto him.' Dr. Sandwith, of course, as a democrat, taunts his opponents with their incapacity to believe in the virtues of the poor; but he has himself 'scarcely patience to allude to the vulgar calumny that the leaders of the Commune were the scum of society.' As to their personal characters, he remarks, with brilliant and original sarcasm, that revolutionary bodies cannot be expected to be as pure and immaculate as our own House of Lords, for example, which is well known for the spotless character of each individual member. 'Still I do not hesitate to say that the majority were as respectable as our own House of Commons.'"

—A traveller from Jellalabad told a friend in Peshawur, who wrote on July 29 and told the *Delhi Gazette*, that Sirdar Yacoob Khan had killed his father, the Ameer Shere Ali. The story is that Yacoob and his father had words about the property of certain followers of Yacoob's, upon which Yacoob lost his temper and drew his knife. Of course, (says a contemporary,) no one will believe the story just yet.

—*Times of India:* "On Sunday afternoon last, at 4 o'clock, a bunder cabin-boat left Hog Island for Mazagon, with Mr. and Mrs. Elliot, Mrs. Reel, Mr. Elliot, junior, and Mr. Hunter, timekeeper of the works at Hog Island; on the passage the boat was overtaken by a sudden squall, at which time the boat laid over very much, and Mr. Hunter, who appeared to have been standing on the round house, lost his balance and fell over-board. Endeavours were made to rescue him, but of no avail. The boat arrived at half-past nine o'clock at the Mazagon bunder."

Wednesday, August 9.

—The yield of opium in the Behar and Benares Agencies will, it is now said, fall short of the original estimate (55,724 chests) by 14,000 chests.

—*Times of India:* "There is in the Ahmedabad district a little state named Koth, the income of which is about a lakh and a half a year. The occupant of the *guddee*, one Bhagwantsangjee Karsansanjee, died, and after careful inquiry into the ramifications of the succession, the Bombay Government, guided by the advice of the District officers, to whom the state of affairs was well known, decided that the succession fell to the brother of the deceased prince Rayesangjee Sewsangjee. But the deceased Bhagwantsangjee had more wives than one; and on his demise all declared themselves in an interesting condition."

One of these has got a reputed son of hers acknowledged heir by the Acting Judge, Ahmedabad, but the Government will probably decide, the *Times of India* thinks, that he has been misled.

—The Deputy Commissioner of Loodiana has, we read, succeeded in tracking the butcher murderers of Raikote to the village of Cheenewal, in the territory of H. H. the Maharajah of Puttialla. Suspicion pointed to one Khajan Singh, a Kooka Sikh, as ringleader, so he was arrested; and after some time a clue was obtained, which by the cordial co-operation of the Puttialla authorities, led to the arrest of the whole band, with the exception of one. Four of them, natives of Puttialla, have been convicted and sentenced to death by the Deputy Commissioner of Loodiana.

—It is said the grain crop in Dharwar will be excessively short this year, and cotton will have to be planted.

—*Sindian:* "We learn from Shikarpore that Colonel Phayre has succeeded in discovering some serious defalcations at Jacobabad, by which Government has been defrauded to the tune of nearly Rs. 80,000. Some of the native officials implicated are in custody, and a close and searching investigation is being instituted, which is leading to further revelations of a startling nature."

—*N. Y. Herald:* "Captain Hall, in his good ship *Polaris*, will, it is expected, leave this port tomorrow (June 29) for the North Pole, *viâ* Newfoundland, Davis's Straits, and Baffin's Bay. His idea of the unknown region ten degrees outward from the Pole appears to be that it is a region locked up in eternal ice and snow, and that consequently the only way to reach the Pole—after pushing his ship as far north as possible, say to the eightieth or eighty-first parallel—is by means of Esquimaux dogs and sledges. Hence his plan of sledges for traversing the six hundred miles, more or less, remaining between him and the Pole after leaving his ship. He thinks there may be some open patches of sea *en route*, and for crossing these he goes provided with some light, portable canvas boats, expressly built for the purpose of transporting men, dogs and sledges. Assuming, however, that Captain Hall will be able to push his ship as far north as the eighty-first parallel, we dare say that, after travelling a day or two in his sledges, he will come to the open sea seen by Dr. Kane and Captain Hayes, and will discover that he is at the end of his journey with his dogs and sledges and portable boats."

Thursday, August 10.

—H. H. the Maharajah of Scindia held a levée last evening which was attended by a large party of European and native gentlemen.

—At three different points in the Punjaub line the railway embankment has given way. The whole country round Ghazeeabad is said to be entirely under water.

—*Pall Mall Budget;* Munich, July 6: "The fierce contest between the old and new Catholic factions is raging just now with more violence than ever in this country: the followers of Dollinger claiming the appellation of Old or Orthodox Catholics on account of their stanch adherence to the ancient Catholic dogma as it was before July 18, 1870. Small incidents are constantly occurring which serve to add fuel to the flame destined finally to break out into open conflagration. Thus we hear of women at Burghausen, in Bavaria, pleading to be divorced from their husbands because the latter have become disciples of Dollinger, a cause which they are certain to win, because the divorce courts are ecclesiastical and episcopal tribunals, and the German Catholic clergy is well known to be entirely on the Roman side in this conflict. Then again, the Munich Orthodox Catholics, headed by Dollinger, Professor Friedrich, Count Moy, and other persons of note belonging either to the nobility or bureaucracy of Bavaria, have signed a petition to the Ministry, by which they claim one of the churches of Munich, and also for their priests the right of registering births, marriages, and deaths, which is still in the hands of the clergy here. This demonstration has been met by the Neo-Catholics in a counterclaim on the part of the Faculty of Theology to institute new professors in the room of Dollinger and Friedrich, these two being excluded. The Ministry still wavers, and opinions are divided."

—Mr. B. C. Tilghman, of Philadelphia, "with a jet of quartz sand blown through a pipe by steam, at 300 lbs. pressure to the square inch, can make a hole in a solid block of corundum an inch and a half deep and of the same diameter, in less than twenty-five minutes." Now corundum is little, if at all, inferior in hardness to the diamond. In the comparison, even blued steel is soft, and granite absolutely pulpy. This American engineer just turns upon corundum a pipe which discharges sifted sand, mixed with a furious squirting of steam, and the fine shower of particles thus flung cuts a hole equal to the diameter of the jet. The

same effect is produced in anything else submitted to the process.

—The *Free Church Record*, noting the retirement of Dr. Wilson from the Moderatorship of the Assembly, says: "The opening sermon was preached from Rev. i. 9-20, by Dr. John Wilson of Bombay, who then retired from the high office he had held during the year, carrying with him the warm regard of all his brethren. His dignity, courtesy, and impartiality could remain unnoticed by none; while the diligence with which he has waited on the meetings of the Assembly, the evident interest which he has always taken in its proceedings, and the loyal and generous language which he has uniformly used when speaking of the Church and its work, have secured for him a place in the affections of many, which will make them follow what remains of his career in India with a far more personal and kindly attention than would ever have been possible under ordinary circumstances."

—A series of articles by R. A. on the English Language for all India, appears in the *Times of India*. The following remarks are specially worthy of attention: "Conversion to Christianity, that is, a hearty, unreserved acceptation of Christ as the only Saviour of mankind, is not and cannot be the inevitable result of any merely secular or social training. It is an utterly erroneous idea to suppose that conversion to Christianity must follow in the wake of the English language or civilisation of the species above indicated. The whole history of Christianity, in all nations where it has made the most rapid progress, is dead against such an idea. No one who believes in or understands the character of Christianity will doubt that the prevalence of Western knowledge, particularly historical and scientific, over such a backward and error-darkened country as India, would be very favourable to the spread of Christianity in that country. Scientific and historical facts would go a great way to destroy faith in false Scriptures by exposing the fables and monstrosities they contain—an operation which we witness in India every day. But it is not in the nature of mere secular knowledge, no matter how useful and excellent in its own place it be, to convert Pagans into Christians. The plan has been tried over and over again, and always with failure as the result. It has been tried in India, and the swarms of non-religionists, anti-religionists, and atheists to be found in all our seats of learning at the present moment, show the issue. There is no more earnest or experienced advocate of secular education as a means to the evangelisation of India than Dr. Duff. Yet his opinion on this point is thus expressed in his book on Indian Missions: 'We most solemnly declare our conviction that unless vast experience be a lying chronicler, and past history a fable, such institutions (merely secular) . . must ever prove . . . nurseries of infidelity and atheism,' p. 333. 'Knowledge is power,' writes Dr. Wilson, 'and if we give power without seeking to associate it with any right principle, its first movement may be that of bursting through every religious restraint and demanding our retirement from these shores before the great expected fruits of our sovereignty—the evangelisation of the country—are in any degree apparent.' Secular education, however desirable and useful, has in fact so little to do with conversion to Christianity that the two may and often do exist as distinctly apart as secular education and maternal love. Whether Government is right or wrong in prohibiting Christian instruction in its schools and colleges is a matter which need not be here discussed. But this much must be clear to all who have thought on the difference between the nature of the Christian religion and of purely secular instruction, that there is no necessary connection between the two. A very religious and truly godly man may be void of literary acquirements, and the most refined and cultivated *literatus* may be utterly void of religion. This is such a truism that I am ashamed to write it, and yet the doctrine of India's conversion to Christianity naturally resulting from the spread of Western science and literature in the country is based on the denial of it. If we could persuade the Natives that this doctrine is true, they would must probably abandon our schools and our literature in terror.

"To say that civilisation must precede and prepare the way of Christianity is to mistake the character of true civilisation and the nature and power of Christianity. Christianity is the best civiliser the world ever saw; it is the speediest in operation, and the most potent and permanent in effect. The reason is plain. It begins at the right point. It seizes on the springs of action deep in the moral nature, and thus directs the conduct of life. If honour, honesty, humility, purity, loyalty, and mercy combined, with a desire for the discovery of truth in all things, and a steadfast holding by it when discovered, be considered essential elements in civilisation, then the religion of Christ, which begets these qualities of mind, is worthy of all acceptation as the best civilising power. If peace, industry, the acquisition of really useful knowledge, the exercise of charity, benevolence, love, and every form of goodness be essential to the idea of civilisation, then Christianity must be allowed the foremost place as a refiner of society and regenerator of nations. In a word, Christianity is the root, not the fruit of civilisation properly so called, and he who has taken it to his heart, no matter how low he be in the scale of humanity, has received the necessary preparation for advancing in and benefiting by the various refining appliances under which he may afterwards be brought. He must not be led away by the idea that civilisation is comprised in merely intellectual and artistic accomplishment. Real and permanent civilisation has its origin in pure morality, and is inseparable from it. And this is the reason why merely secular education or conventional civilisation, which affect only the head and habit, but leave the heart as it was, must necessarily fail in thoroughly regenerating any country. Greece and Rome and Egypt and Persia had all a high degree of civilisation. So have France and Russia, and China and India. But the foundation of the civilisation was and is not laid in the pure morality of a true and divine religion, and could not and cannot therefore be elevating or ennobling. But if civilisation begin with a true faith, inculcating purity and integrity of heart and motive, its development will be rapid, and its effects blissful.

"The Christianising process recommended for India by Mr. Thornton and those of his school, is so utterly at variance with known and recognised principles that one cannot but wonder at the idea. The Founder of Christianity neither practised nor at any time recommended any such method. He pursued exactly the same plan of spreading his doctrines among the semi-heathen Samaritans, and the perfectly heathen Greeks, as he did among the learned doctors and rabbis of his own nationality, and sent out his disciples with the injunction to 'preach the Gospel to every creature.' He gave them no advice or command whatever to first of all open schools for secular instruction or to teach the people science, history, and refined modes of life (though they required these things just as much as the natives of India do), and afterwards gently to administer with the utmost care small homœopathic doses of the Christian religion. They were, in fact, to vigorously begin just where our anti-civilisers would cautiously end. The Apostles also, without exception, followed the same course in their Christianising efforts, and all the most successful missions, as those of the South Sea Islands, Burmah, Madagascar, &c., have striven in this respect to copy their example. But the advocates of this new method, fancying that they have discovered a more excellent way, and that the moral and spiritual wants of the inhabitants of India are radically different from those of all other nations, seem to think with numbers in the days of Carey and Ward that the 'direct preaching of Christianity is a crime so atrocious as to be hated needs only to be seen.' Secular instruction and civilisation are necessary to the elevation of any country, and they should not only not be neglected, but they should be prosecuted vigorously. But they must not be permitted to exclude the teaching of a religion without which no nation can be really regenerated."

Friday, August 11.

—*Times of India*: "A burglary was committed last week in the Hindu temple of Runchordjee at Baroda. Property to the amount of Rs. 3,000 was stolen. The burglars are not yet arrested. His deityship must have been on a journey, or perhaps he slept."

"The *Marwar Gazette* announces that H. H. of Jodhpore has presented a lakh of rupees to the Ajmere College; also that he has set apart eight lakhs for the construction of roads. His Highness is making amends—buying forgiveness in fact."

"As everybody anticipated, the story of the Ameer Shere Ali's murder by his son turns out to be a perfect myth. The two appear to be on slightly better terms than they were a month ago. Yet Yacoob Khan's troops are being recalled from Turkestan."

—Deaths last week, 314.

—The damage done to the B. B. and C. I. Railway has been repaired so far that the line is open to Neriad, 28 miles from Ahmedabad.

—The story about a woman having been galvanized into the commission of suicide by the Police of the Central Provinces, is said to be without foundation.

—*Englishman*: "On the 22nd ultimo one Tarrachund Bunnia, a wealthy native mahajun residing at Barrackpore, was charged with having tortured his son's affianced wife, named Seeta, about eight years of age. She had stolen some bread and milk, for which her intended father-in-law chastised her by tying her hands with a string to a post, and beating her with a cane, and subsequently applied a red-hot iron to her cheeks and other parts of her body, causing several severe wounds. Dr. Shircore, Civil Surgeon of the 24 Purgunnahs, has examined the girl. The case was tried before Captain A. H. Eckford, Cantonment Magistrate, who sentenced the defendant to two years' rigorous imprisonment and Rs. 500 fine, in default of payment to six months' further imprisonment."

Overland Mail, July 21st: The Army Bill has been thrown out by the Lords on the second reading.—Mr. Gladstone announced in the House of Commons last night (July 20) that, in consequence of this vote, the Government had determined to proceed by Special Warrant. Purchase in the Army, he said, had been abolished by a New Warrant, issued by the Queen, cancelling the Warrant which legalised the sale and purchase of army commissions. The new Warrant is to come into force on November 1.—This Ministerial *coup d'état* is viewed with great anxiety, and is being warmly discussed.—Ministers have intimated the abandonment of numerous Bills, but threaten to continue the session till September, so as to carry the Ballot Bill.—The Queen is at Osborne. The Crown Princess of Germany left London on a visit to Her Majesty on July 15.—Mr. John Leslie, brother of the late member, has been returned for Monaghan.—Travellers by the Brindisi route are cautioned to have the Belgian and French *visé* affixed to their passports.

The Italian papers contain a letter in which the Pope prohibits the reading of Liberal journals.—It is announced that the insurrection in Algiers is almost suppressed.—Some anxiety has been caused by a reported insurrectionary movement in Jamaica.

Pook has been acquitted of the Eltham murder.—Flora Davey has been sentenced to eight years' penal servitude for the manslaughter of Mr. Moon.

Mr. Disraeli contented himself at first with a simple expression of opinion that "no Minister acts in a wise manner who, on finding himself baffled in passing a measure, comes forward and tells the House that he will defy the opinion of Parliament, and appeals to the prerogative of the Crown to assist him in the difficulties which he himself has created." Later in the evening he spoke in stronger terms, but the chief argument against the Ministerial mode of cutting the Purchase knot was uttered by Mr. Bouverie: "In the great struggle which the Long Parliament carried on with the Crown, which ended in the destruction of the Sovereign and the Constitution of this country, the point upon which the issue was taken was what was then called the right of the Militia—who should choose the officers of the army—whether it should be exercised by both Houses of Parliament. But as I understand this act of prerogative now, it comes to this—that this grave and important change is to be made because those who are in the majority for the time being in the Commons exercise the prerogative of the Crown in the name of the Crown, and are, therefore, able to override and set at defiance the other House of Parliament." (Opposition cheers.) Whether Mr. Disraeli gravely intended to use the words he withdrew at the suggestion of the Chairman, and really believed that the Government had entered into "an avowed and shameful conspiracy against the undoubted privileges of the other House of Parliament," there are a great many who think as much, and find it very difficult to select suitable language in which to give expression to their feelings.

The *John Bull* has information that it is in contemplation to propose to Her Majesty to accept Archbishop Manning as a privy councillor.

Miscellany.

—The following Summary of the Contagious Diseases Acts is sufficiently revolting, but we cannot conscientiously refuse to protest against these iniquitous Acts by showing what they really are:

"Extensive districts, for the purposes of the Acts, are taken out of the hands of the Local Police, and handed over to 'Metropolitan' Police. [Act 1866, Sec. 2.] Detectives (spies in plain clothes) are employed, to whom a fearful amount of despotic power is given; for if one of these *suspects* or in the words of the Act [1869, Sec. 4.] 'has good cause to believe' a woman to be of 'immoral' character, he may get her summoned before a magistrate [Second Schedule 69 E.] *not to charge her with any* offence, [prostitution is not an offence according to British law,] but for the purpose of ascertaining *whether she is free from disease.* If she does not appear, the magistrate, satisfied with informant's 'belief'—no *proof* being required,—may order her, diseased or not, to be 'periodically' examined by a surgeon. [Act 1866, Sec. 16.]

She must then undergo a compulsory instrumental examination of her person, abhorrent to every womanly feeling, and degrading alike to herself and to the surgeon by whom it is performed. It is not described in the Acts.

Any woman is allowed to sign a paper 'voluntarily' submitting to be examined. 'Voluntary' submission, however means that, if she does not submit, she will be *compelled;* and in either case she is treated exactly in the same way. [Sec. 6, 1869.] This privilege of 'voluntary' submission savours very much of a bitter mockery.

If the prisoner is proved to be free from disease, she is liberated; a certificate being made out and handed to the police. [Sec. 29, 1866, & Sec. 8, 1869.]

She is liberated; her immoral life is not regarded. So that she cannot contaminate soldiers and sailors, the object of the Acts is accomplished. Soldiers and sailors are protected in the indulgence of a degrading vice.

The prisoner is *liberated,* but not *free.* She is *clean,* and must be kept so. The Acts expressly contemplate the continuance of her immoral courses; for they provide for her reappearance frequently, for terms varying from one to twelve months, that she may go through the revolting ordeal of instrumental introspection, and so be thoroughly supervised. [Sec. 16, 1866.] She is recognized as a prostitute under medical regulation, sanctioned by law. Though the *term* is carefully avoided, she is, *to all intents and purposes,* 'licensed' to pursue her *trade.*

She is to come for examination, whenever and wherever ordered by the surgeon or his assistant; and if she fails to come, the punishment for the first offence is imprisonment, not exceeding one month; second offence, three months [Sec. 28, 1866]; third offence, three months, and so to the end of life. [Sec. 29, 1866]. And yet the woman so treated may be free from disease from first to last.

Let it be borne in mind that under these Acts, in flagrant defiance of the British Constitution and of justice, a woman is dealt with as *guilty, unless she can prove her own innocence.* [See Acts all through.]

Under such a system 'mistakes,' serious mistakes, are admitted to be inevitable. [See Act 1866, Sec. 42, especially Clause 3.] How is an *innocent* woman to be indemnified, whose character is once damaged by an infamous imputation?

But a Surgeon or his Assistant, charged with indiscretion or injury, may take refuge under Sec. 18, Act 1866, by which *absolute power* is vested in the 'Admiralty' or the 'War Secretary.' It is a clause which ought to arouse the jealousy of every British subject. Who can tell what further use may be made of irresponsible power?

There is nothing in the Acts to protect the woman; she is a mere chattel. Although it is morally impossible that it can be right for men to buy, what it is wrong for women to sell, the law provides against the infection of men by women, but takes no thought of the infection of women by men, and so the poor chattels come back to Hospital again and again. How often—the Acts neither ask nor care! * * *

The moral certainty of the impossibility of 'stamping out disease' by this system is supported by irrefutable evidence. Nowhere has police regulation of prostitution been more rigorously carried out than in Paris. Yet M. Le Cour, the head of the Medical Police there, writes:—'We see, therefore, that by science we have only increased the evil. I have described to you the work of the police, and the limit of their powers. This evil is a moral evil, and can never be restrained or rooted out by the police.' He further says, 'prostitution in France has increased, and is constantly increasing, and it is at this moment more dangerous to public health than it has ever been before.'

Physically, therefore, these Acts are indefensible. Morally and religiously they are utterly condemned."

Madras C. M. Record; Tinnevelly, Suviseshapuram District: Rev. V. W. Harcourt:—

"Under the head of *Increase* of the Church, I have a truly interesting story of conversions, including that of a Moodeliar, to relate. In a village occupied by a Catechist formerly of the Vellalan caste, the leaven has been working amongst the watchmen of the village, the thief caste,—strange to say, a respectable caste, so much for old India! I had the pleasure of admitting some seventeen men, women, and children by baptism into the Church. They answered with much feeling and intelligence my questions on Christian doctrine and practice. Another young man professed his desire to be baptized at the same time, but as his position was influential as a landholder, besides being connected with the large heathen temple at Trichendur, I hesitated until I had consulted with the Rev. E. Sargent. The fish was unusually large and I hesitated to draw the net in. The reply was as I had anticipated, 'Baptize him by all means, as he is 20 years of age, and from his independent position able to judge what he is about.' And so I received Muttaiya Moodeliar into Christ's fold by baptism, and last Easter administered to him and several of the other converts the Lord's Supper. Poor youth! he had not reckoned too heavily the cost, for all left him, all tempted him, all urged him to return to his family. He has written me a touching letter, (which I have not room to insert,) in which he expresses his unshaken confidence in Christ, for whose sake he is willing to count all as dung."

In the same journal appears an interesting account of a tour in Travancore and Tinnevelly by a Native minister of Madras. We make the following extract:

"Started last night immediately after the meeting, and arrived at Nagercoil at 2 A.M. Nagercoil is a remarkable place, and inhabited entirely by native Christians. What Cottayam is to the C. M. Travancore Mission, and Palamcottah to the C. M. Tinnevelly Mission, Nagercoil is to the South Travancore London Mission. It possesses abundance of missionary appliances, such as a Theological Seminary, Boarding and Village Schools, Printing establishment, &c. It wears an appearance of civilization and wealth, the streets being well laid out and the houses arranged in lines. Some houses have two stories, and are furnished nicely. The wealth which some Christians possess is chiefly derived from their labour on, and connexion with, coffee plantations in Ceylon. It is a gratifying fact, that, impelled by a sense of love to their Redeemer, and gratitude to the Mission, they contribute a good proportion of their income, one-tenth at least, to Mission objects. One has given Rs. 1,000 towards the roofing of the church, another gives the produce of two fields, which he cultivates at his own expense, and lays by in a fund one-eighth of the income of a coffee plantation at Asambu, for the support of the widow and children of the Pastor, besides building a prayer-house in his village at a cost of Rs. 700. Some Catechists, Readers, and Colporteurs, are entirely supported by the liberality of a few well-to-do members. Their large church has been supplied with seats and chandeliers from their own money. And last, not least, all the cotton required for the lighting of the thirty lamps in the church, is given all the year round by one poor woman. I must say that in point of liberality this church is second to none in the Presidency. The progress made by Christians in this congregation is marked not only by liberality but also by spirituality. I do not think I have ever spent a more blessed Sabbath than the one I spent at Nagercoil. When the bell rings, the people go with eager faces, and books in their hands, literally 'like doves to their windows,' to the church, and join in the services with an intelligence and interest truly pleasing. I could not but notice this feature, as I took part in the service by preaching a sermon. The service, with the sermon, and two or three addresses from different parties, and the Communion, occupied nearly three hours, a plan which I cannot say commended itself to me, but nevertheless the interest of the people did not flag, as the major part of them seemed to enjoy it. There was a beautiful stillness and a halo of sanctity pervading the village on this day. The voice of singing and prayer was heard in almost every house. Prayer meetings are conducted chiefly by the members of the congregation themselves. Some of them act as unpaid agents, and are engaged in preaching to Christians and heathen. Thus the church at Nagercoil is not only a native church, but a missionary church, endeavouring to lengthen its cords and to strengthen its stakes.

"The pastor of this congregation, a convert from Brahminism, is a singularly devoted man, anxious to spend and be spent in his Master's service. He is emphatically a man of prayer. He is ignorant of English, but this want is made up in a large measure by spiritual gifts and graces. He has an influence and usefulness very remarkable, being universally respected and loved both by Christians and heathen.

"This Mission, so advanced both in outward organization and inward life, was founded in 1805 by Mr. Ringletaube."

There are about 33,000 Native Christians and adherents in connection with the London M. Society in Travancore.

—*Free Church Record*; account of the great revival at Cape Breton, by Rev. Dr. McLeod:

"From the commencement of last year, and indeed for some time before then, there were very favourable indications in the congregation, in the Bible-class, in the Sabbath school, in the Prayer-meeting, as well as in the great assembly on the Lord's day. The work was going on calmly but steadily, without much excitement. A growing anxiety was observable among old and young. To some of the Sabbath-school teachers we were much indebted for their diligence, devotedness, and zeal. In July we had our communion. The roll was increased by more than one-third. The Rev. Messrs. Fraser, Wilson, M'Intosh, M'Lean, and Farquharson assisted. The congregation was estimated at from five to six thousand. All the ministers were wonderfully strengthened. It was felt that of a truth the Lord was in the midst of us. On Monday, after the service was concluded, when the pastor addressed a few parting words to them, there was an outburst of feeling in cries for mercy, which might be heard at a considerable distance. Several were prostrated and could not leave the place for some time. For weeks they were deeply exercised; but they obtained peace, and are now rejoicing in the Lord. From that time the work has been progressing far and near, without any abatement, and the great concerns of eternity are realized as they had never been before. Wherever the people meet, whether in the town or in the country, in the house or in the field, in the shop or in the street, they talk of religion and of what the Lord hath done for their souls.

"I have seen much of the Lord's work in Ross-shire and other parts of Scotland, in Ireland, and in the United States, but I must say that in no congregation have I seen anything so general, so deep, and so thorough, as I now see within my own charge here. Religion is the only thing which engages the attention of all. Every week more than thirty prayer-meetings are held, and the voice of prayer and praise may be heard in every dwelling. To travel fifteen miles to church is considered as nothing. They long for the Sabbath, and rejoice when it is said to them, 'Let us go up to the house of the Lord.' In our assemblies some may be seen filled with Divine love, others with fear: some rejoicing in the hope of the glory of God, others trembling lest they should come short; some crying out in accents of praise, and others in accents of terror.

"About the middle of January last, we had the communion in connection with my congregation in the town of Sydney. The church, although pretty large, could not contain one-half the number that assembled. The Temperance Hall, which is also a large building, had to be engaged, and the two buildings were filled—and more than filled—to their utmost bounds. Messrs. Wilson, Farquharson, and M'Dougal assisted. No language can describe the solemnity that prevailed. All seemed to be moved. To say that hundreds were impressed would give no adequate idea of the reality, for every one appeared to feel that the Lord was there. The communion roll was more than doubled, and many had to say that it was good for them to draw near unto the Lord, while great

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numbers were pierced in their hearts and cried out in anguish, so that the minister's voice could not be heard. All the days usually observed in Scotland on such occasions were kept, and each succeeding day the impression was deepened. The work is still going on, and every sermon preached seems to be blessed in awakening, quickening, and refreshing souls."

—From "Christianity, how it differs from other Religions :"

Christianity, and that alone, proposes the perfection of the individual man. That Christianity does propose this end is clear. The moral law which it implies, and to the obedience of which it proposes to bring man back, requires perfection. Christ commanded men to be perfect as their Father in Heaven is perfect, and the Apostle Paul made it the end of his preaching to present every man perfect in Christ Jesus.

In thus proposing perfection as an end, philosophy and reason are in accord. Philosophically the problem for man is the attainment by him of a perfect manhood. Give us this and we are content. Any system that gives us this, be it religion or philosophy, be it regeneration or culture, we welcome. Failing of this man is a failure. Not tending toward it he is out of sympathy with every living thing that grows, and if the want of this tendency be from anything but wickedness, he is not only a blot on the universe but a reproach to his Maker. But what is the perfection which Christianity requires? The divine idea to be realized in man must be that of the moral image of God. This is necessary to all perfection. In the kind of faculties which he possesses as rational, free and moral, man is already in the image of God. What he needs is his moral image consisting in character. Through this alone can he be brought into harmony with himself, or with any perfect system of moral government. Give us this and we are content, because we know it will draw after it all else that is desirable. This perfection of the moral nature is that in man which makes him man, as that alone which is possible to all. This and this alone does Christianity require. Physical strength, martial prowess, intellectual culture, it passed by at a period when these were in highest repute, because it was to be the universal religion, and these were not possible for all. Christianity requires moral perfection, and it might be supposed that that would always be identical with itself, but it is not, and we have not reached the precise perfection which Christianity would evolve. The perfection of an unfallen being is greatly different from one fallen and restored. This last would rest on a new basis, and involve new relations and characteristics. It would be the "perfection which is in Christ Jesus," a perfection through penitence and humility and meekness and faith, and that is a perfection which no heathen mind ever conceived of, or ever would have conceived of, if it had not been exhibited in actual life.

Christianity, then, differs from other religions, not only in seeking the perfection of the individual and of his moral nature, which might perhaps have been naturally suggested as an end, but in seeking a peculiar perfection which could not have been thus suggested. In thus commencing with the individual and working for his perfection as an end in itself, regarding him as having a destiny under the government of God, independent of human organization, Christianity first introduced a principle that is revolutionizing the world. It had been supposed that the individual was for the sake of the government, the organization, the society. Christianity said, no. If it did not say that governments were for the sake of the individual, it yet gave no heed to them when they would interfere with his moral perfection. It thus established the only democratic principle that is worth anything, one that began to turn the world upside down then, and that will never rest until it has done it completely and has achieved through the perfection of the individual the perfection of society.

This brings us to the second part of the complex end which Christianity proposes, and for which that of the individual is an indispensable condition, that is, the perfection of society. The perfection of society as an end is as much demanded by reason as that of the individual. It is indeed a condition of the full perfection of the individual. Having a social nature, man finds his sphere and scope in society, as the bird in the atmosphere, and a perfect society would re-act upon him and raise him to a perfection impossible without it. Of this demand of the social nature and of the reciprocal influence of the individual and society, Christ was fully aware. Hence he established a church, a community, scarcely less original, whether in its objects or methods, than his own divine character. Its objects were spiritual perfection, and united action in extending the kingdom of God. Its methods were teaching the remembrance of Christ in the sacraments, and the establishment of an authority wholly spiritual, with no power of enforcing an exaction or of punishment except by exclusion from that society. Not only did Christ give no such power, he expressly forbade it. "Ye know," said he, "that the princes of the Gentiles exercise dominion over them, and those that are great exercise authority upon them, but it shall not be so among you, but whosoever shall be great among you, let him be your minister, and whosoever will be chief among you let him be your servant, even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." These are marvellous words, and a society based upon them, in which humility and self-sacrificing service from love should be the ground of prominence, would be as far removed from ordinary society as a miracle is from the ordinary course of nature. There is in the conception of it an ideal perfection that holds the same relation to the perfection of society that the character of Christ does to that of the individual.

—*Christian Work* for July: "The Rev. John Fraser, brother of the Rev. Donald Fraser, of London, who has been busy carrying on mission work, almost single-handed, in the East, writes to the Secretary of the Turkish Missions-Aid Society :—'It is an imperative duty that missionaries shall keep up some correspondence with those at home whose prayers and efforts are directed to their own field of labour. I have just read the Turkish Missions-Aid Society's letter of December 19, 1870, and am pleased with the firmness and breadth of the language it utters. Even Persia is not out of your reach. Do you know that Ivak needs native labourers as much, if not more, than any part of Turkey? It was, in part, a consequence of a prayer meeting at your office that I was induced, after my return to the East, to join Dr. Bliss in the college at Beirout. After three years' experience there and study of Arabic, I resumed my evangelistic path, as before, connected with no society, but looking to the Lord for the supply of all my need. I have been now about a year in Bagdad, and am seeing something of the Lord's work, especially among Mahomedans. Here is a great door. Persians, Arabs of the Nejd and of the wilderness, and Hindoos, meet here in troops. May God raise up evangelists, colporteurs, and teachers speedily. All boasting must be excluded, else it is not of faith. The general prayers of Christians for the spread of the kingdom are of great sustaining power; but when brethren take in hand to pray for us, *specifically* entering into our circumstances, then we are advanced in fruitfulness and hope. May God make all mission secretaries very praying men, like Aaron and Hur. If we are more anxious about money than about souls, we shall never succeed with either. I think, perhaps, that is why God suffers his servants sometimes to come into straits in order that they may ask themselves, "Have I been as anxious for the delivery of perishing souls as I now am for the bread that perisheth?" I have been reading the Scriptures to-day with two very interesting Moslem inquirers, one of them from Tabriz, the other from Oude. There is more toleration by far in Turkey than in Persia, I am repeatedly assured. Last month I made a journey on the lower Euphrates, visiting the Sabba (commonly called Sabians) and many tribes of Arabs. Peace be with you all who love the Lord.'"

TELEGRAPHIC NEWS.

London, Aug. 1st: 51 Members of Parliament voted for Mr. Dixon's amendment, substituting £10,000 as Prince Arthur's annuity.—Twenty thousand persons were present at the Trafalgar Square meeting, to protest against the annuity to his Royal Highness.—The vote of censure against the Government, proposed in the House of Lords by the Duke of Richmond, was carried.—American speculators urge the French Government to send the Communist prisoners to Arizona.

Paris, 3rd: The *Journal Officiel* announces that M. Charles Remurat will succeed M. Jules Favre as Minister for Foreign Affairs.—A project for the prorogation of the powers of M. Thiers with the title of President of the Republic, and with a responsible Ministry, will probably be presented to the National Assembly next week.—The payment to Germany of one milliard francs has been completed.

London, 5th: Grand festivities took place in Dublin on the occasion of the Royal visit to that city.—Dr. Dollinger has been elected Rector of the Munich University.—Dr. Jones has been elected president of the Wesleyan Conference for the ensuing year.—Mr. Gladstone was silent respecting the vote of censure passed in the Upper House.

7th: Serious disturbances have taken place in Phœnix Park, Dublin, where the Fenian Amnesty Association endeavoured, notwithstanding the prohibition by the Police, to hold a meeting. The Police acted with severity and several hundred persons were wounded. The meeting was ultimately prevented and order re-established.—The Ballot Bill has passed through Committee.—Advices have been received reporting that the troopship *Megaera* was run ashore in a sinking state at Saint Paul's Island. All lives were saved.

8th: The steamers *Hibernia, Edinburgh,* and *Investigator* sailed last week with the Australian Cable.—Cooper's Hill College was opened on the 5th instant, by the Duke of Argyll.

9th: The Submarine Telegraph Cable has been successfully laid between Shanghai and Nagasaki.—There has been a debate in the House of Commons regarding the loss of the troop-ship *Megaera.* A full inquiry was promised.—The Court martial respecting the accident to the *Agincourt* has been held. The charges against Captain Beamish, and Staff Commander Knight, were proved under extenuating circumstances, and these officers were severely reprimanded. Commander Boyle was admonished.—In the House of Commons last night, the Ballot Bill was read a third time and adopted. The Bill has been read for the first time in the Lords. Lord Shaftesbury will propose its rejection.

DOMESTIC OCCURRENCES.

BIRTH.

PAIN—August 2nd, at Myrtle Cottage, Ahmednuggur, the wife of Mr. C. Pain, Sub-Engineer P. W. D., of a daughter.

MARRIAGE.

ELLIOTT—REEL—August 2nd, at St. Andrew's Church, Pon bay, by the Rev. J. Paton, Mr. James George Elliott to Miss Clara Juliana Forder Reel.

DEATHS.

CORBAN—August 3rd, at Keith Lodge, Colaba, William Henry, infant son of Major Corban, 49th Regt., aged 6 months.

KIRBY—August 5th, at Poona, Frederick Stearns Kirby, son of Colonel Kirby, aged 1 year and 10 days.

DESILVA—August 8th, at Lower Mahim, Vicente de Silva, second son of Vicente Luis de Silva, aged 16 years 9 months and 6 days.

Advertisements.

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